A LITTLE TREATISE CONCERNING Things Indifferent, In Relation unto WORSHIP:

DIRECTED

To the KING, and his COUNCIL, and *all* Others who are concerned (or do think *themselves* so to be) in matters of RELIGION;

FOR THEM

To *Weigh* well, *Mind*, and *Consider* (if *they* please) ere any Determination be had in *Things* of that nature.

By one that loves the *Truth* and *Peace*.
GEORGE BISHOPE.

All things are lawful for me, but all things are not expedient. All things are lawful for me, but I will not be brought under the power of any, 1 Cor. 6. 12.

All things are lawful for me, but all things are not expedient. All things are lawful for me, but all things edifie not, 1 Cor. 10. 23.

Printed in the Year 1663.

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A LITTLE TREATISE CONCERNING Things Indiferent, &c.

THings *Indifferent* are so called, either from the *Nature* of the *Things* themselves; Or, of the *things* about which *they* are Conversant. And the *General* signification of *them*, or of the word [*Indifferent*] (the *Term* unto which *they* relate, and by which *they* are understood) is, *Something that may be done or not done, according to the Liberty and Choice of him that doth them, or not doth them. So that if they be done, it imports not any thing of a Necessity; and if they be not done, it implies not any matter of Guilt; but that they may be done, or not done, according to the pleasure of him who doth them, or doth them not.* And this is the *Nature* and *Signification* of *Things Indifferent*.

And this I lay down in the *first* Place, because the *Nature*, and *Signification* of the things treated about, are necessary to be opened, ere that which is intended there-from comes to be Discoursed.

Now it may be demanded as to the *Thing*; *What are things Indifferent, and what not, in relation to the Worship of God?* For that's the *Thing* unto which *this* Little *Treatise* is *terminated* by me.

I Answer, *Things Indifferent*, in relation to the *Worship of God*, are to be considered, either as *things* that may be *done* or not *done*;

306 as being *so*, or *things Indifferent*, in *their* own Nature; or, as *things* that are not so in *their* own Nature, yet are, or may be left *so* by him who orders *all* things according to the good pleasure of *his* will, especially as to that in which *he* will be Worshipped. And so they may be considered, either as to the *Worship* it *self*, or, to the *Manner* thereof, or as to the *things* that are *conversant* thereabouts.

As to the *Worship* it *self*, there is *nothing* that can be called *Indifferent*. For, *nothing* is indeed the *Worship* of *God*, or can be *truly* called so, but what *he* requires, or, what proceeds from the *measure* of *him*; and the *very* requiring of a *thing* takes away the *Indifferency* of *it*.

So the *Jews* who were commanded (*all* the *Males* of *them*) *once* in a *year* to *come* and *appear* before the *Lord*, and *worship* at *Jerusalem*; and to observe *New* Moons, and *Sabbaths*, and to offer *Incense*, and to keep appointed *Feasts*, to Pray there in the *Place* where *he* said *he* would be heard; yet *they* coming in the *mind* in which *they* should not come, and offering in that which *he* accepts not; which is not of *him*, of the *measure* of him, and from it, *he* said unto *them*, *When ye come to appear before me, who hath required this at your hand, to tread in my Courts? Bring no more vain Oblations* (and *all* that is *so*, which is not from *him*, the *measure* of *him*; it proceeds from that which is *vain*, and its end is *vain*, it accomplishes not the *thing* it intends) *Incense is an abomination to me*; *the New Moons*, *and Sabbaths*, *the calling of Assemblies*, *I cannot away with*; *It is Iniquity*, *even the solemn Meeting*; *Your New Moons*, *and your appointed Feasts my soul hateth*, *they are a trouble unto me*, *I am weary to bear them*. *And when you spread forth your hands*, *I will hide mine eyes from you*; *yea*, *when ye make* [*many*] *prayers I will not hear*. And the *Reason* is *subjoyned*, - *Your hands are full of blood*, said the *Lord* by the *Prophet*, *Isa.* 1. 12, 13, 14, 15.

Now, if the *Jews* who were *so* commanded, coming to offer, and to tread in *his* Courts, and to pray, and to keep dayes, and to frequent the *solemn* Meetings, and to observe the *appointed* Feasts which *they* were commanded, had *this* said unto *them*; *When ye come to appear before me, who hath required this at your hand, to tread in my Courts?* because *their* hands were *full* of *Blood*; because it

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was the *murtherous* ſpirit in which *they* came to appear; the *ſpirit* that is out of *Truth*, the *Devil*, unto which he hath not regard; nor to the *offering* of that which is not from the *Spirit* of *him* whom *he* accepts, the *ſpirit* of the *Devil*, who was a *Lyar from the beginning, and abode not in the Truth*; who cauſed *Cain* to ſlay his Brother about *Religion*, the *Murderer*, which was not accepted, nor his Offering; who ſlew *his* Brother, and therefore is ſaid to be of that *wicked* one, and to *ſlay* his Brother, becauſe *his* own works were evil, and *his* Brothers righteous; how much more will *he* ſay it, as to that which he requireth not?

And the *reaſon* of this is *plain*; becauſe *all* ſuch things as are done as *Worſhips*, and the *Lord* commandeth them not, are *Will-Worſhip*; or, that which proceedeth not from the *Lord*, or the *meaſure* of *him* in *man*, (which *he* only accepts, that which is offered from *it*) but from the *Creature*, the *ſpirit* which is in the *Creature*, and *guides* and *rules* it, which is not of *God*, which *he* doth not accept, but is an *abomination* in *his* ſight. The *Sacrifice of the wicked is an abomination to the Lord: but the Prayer of the upright is his Delight*, Prov. 15. 8.

Therefore it is ſaid, *They Sacrificed unto Devils, not to God, to gods whom they knew not; to new gods that came newly up, whom their Fathers feared not*; when *they* Worſhipped that, or did *that* Worſhip which *he* required not. *But Jeſurun waxed fat, and kicked; Thou art waxen fat, thou art grown thick, thou art covered with fatneſs; then he forſook God that made him, and lightly eſteemed the rock of his ſalvation; they provoked him to jealouſie with ſtrange gods; with abominations they provoked him to anger: They ſacrificed to Devils not to God*, &c. (though they ſeemed to pretend to *Worſhip* God when they worſhipped, but not as *he* required, *this* was a *ſacrificing* to *Devils*, and not to *God*, though *he* was in *their* mind; or though *they* thought they worſhipped *him*; when it was not from him, the *meaſure* of him, the *requirings* of him, who will be *worſhipped* as he requires; the *thing* and the *mind*, the *ſpirit* and the *thing*) And *ſo* (ſaith *Moſes*) *of the Rock that begat thee*, (this was *Iſrael* who had a *meaſure* of *God*, *his firſt-born*, ſomething in which he might know how to worſhip *God*, and from which *he* will be worſhipped, and *he* accepts no other but what comes from *it*, and is of *it*) *Thou art unmindful, and haſt forgotten*

ten God that formed thee, (when he went from this) ſaid the *Lord* by *Iſrael*, Deut. 32. 15, 16, 17, 18.

And of King *Jeroboam*, who ſet up the *Calves* at *Dan*, and at *Bethel* for *Iſrael* to *worſhip*, and the *high Places*, and ordained *Prieſts* unto them, which the *Lord* required not; it is *ſaid*, (who did it without the command of the *Lord*) — *And he ordained him Prieſts for the high Places, and for the Devils, and for the Calves which he had made*, 2 Chron. 11. 15. And *he* it was that *made Iſrael to ſin*.

And of the *Men* of *Judah* it is ſaid, And the *Princes* thereof, when *they* ſacrificed that which the *Lord* required not, — *They Sacrificed their ſons and their daughters unto Devils, and ſhed innocent blood, even the blood of their ſons, and of their daughters, whom they ſacrificed unto the Idols of Canaan; and the Land was polluted with blood*; (Read *this* within, as well as without, for the *offering* up of the *mind* to a *ſtrange* god, to, or in a *thing* which the *Lord* requires not, is the *ſame*; for the *Birth* of *God* is there ſtrangled, and made to *paſs* thorow the *fire* of *that* which is offered to *that* of *which* the *offering* is; even that from which *it* proceeds, for unto *that* is the *Offering* made, to *that* ſpirit from whence *it* comes, and it being from the *Devil*, it is to the *Devil*; though the *Mind* may be to God, which is deceived, and thinks *he* is worſhipped, when it is the contrary.) *Thus were they defiled with their own works, and went a whoring after their own Inventions*, (ſuch is all that Worſhip which the *Lord* requireth not) ſaith the *Prophet*, *Pſal.* 106. 37, 38, 39.

And of *them* who worſhipped *Stocks* and *Stones*, the *works* of mens hands, yet pretended that they minded *God* therein, and did it as a *worſhip* to *God*; or, that through them *they* intended the *Lord*, which he required not. It is ſaid, *Confounded be all they that ſerve graven Images, that boaſt themſelves of Idols; Worſhip him all ye Gods*, Pſal. 97. 7. *And their Idols are ſilver and gold, the work of mens hands; they have mouthes, but they ſpeak not; eyes have they, but they ſee not; noſes have they, but ſmell not; they have hands, but they handle not; feet have they, but they walk not; neither ſpeak they through their throats: They that make them are like unto them, ſo is every one that truſteth in them*, Pſal. 115. 4, 5, 6, 7, 8. And *Saying to a Stock, Thou art my Father, and to a Stone, thou*

thou hast brought me forth. For, they have turned their back unto me (said the *Lord*) *and not their face; but in the time of their trouble they will say, arise and save us. But where are the gods that thou hast made thee? Let them arise if they can save thee in the time of thy trouble. For, according to the number of thy Cities, are thy gods, O Judah,* said the *Lord* to, and of the *Kings, Princes, Priests* and *Prophets* of *Israel*; who so said to a *Stock* and to a *Stone*, that is, the *thing* spake it, bowing to *that* which the *Lord* did not require: for *that* unto which any man doth *bow* he maketh that *his* God; and puts it as *that* which hath begot *him*, and which hath brought *him* forth. And what a *thing* this is, to say to a *Stock*, *Thou art my father, &c.* let the *man* whose eyes are *open*, judge, *Jer.* 2. 27, 28. *As the thief is ashamed* (saith *he*) *when he is found; so is the house of Israel ashamed, they, their Kings, their Princes, and their Priests, and their Prophets, saying,* &c. as aforesaid.

And hence it is that the *Apostle*, speaking of *such* things as stood in the will of man, and were after the *Doctrines* and *Commandments* of *men*, and from the *Rudiments* of the *world*, which he calls *all* that which stands not in the *will of God*; and the *Commandment* of *him* (the *measure* of *him* in *every one*) who is the *Head*, by whom the *Body* by *joynts* and *bands* having nourishment ministred, and knit together, *encreaseth* with the *encrease* of *God*, saith to the *Colossians*, *Let no man beguile you of your reward, in a* [*voluntary*] *humility and* [*worshipping*] of [*Angels*] *intruding into those things which he hath not seen,* [*vainly*] *puffed up with his* [*fleshly*] *mind, and* [*not holding*] the [*head*] *from which* [*all*] *the Body by joints and bands having nourishment ministred, and knit together, increaseth with the increase of God. Wherefore if ye be* [*dead*] *with Christ from the* [*Rudiments*] *of the world, why as though* [*living*] *in the world, are ye* [*subject*] *unto* [*Ordinances?*] (*Touch not, taste not, handle not*) *which* [*all*] *are to perish with the using after the* [*commandments*] *and* [*doctrines*] *of men. Which things have indeed a* [*shew*] *of* [*wisdom*] *in* [*will-worship*] *and* [*humility*] *and* [*neglecting*] *of the Body, not in any honour to the* [*satisfying*] *of the flesh*, Col. 2. 18, to the end.

Thus as to the *Worship* it *self*. Now as to the *manner* of it.

The *Jews* had not *Liberty* in *any* thing as to the *Manner* of the

Worship,

Worship to order and appoint, but what the *Lord* Commanded, as *they* had not for the *Worship*, as the *Books* of *Exodus*, *Leviticus*, *Numbers* and *Deuteronomy* testify at *large*. Nor had *David* and *Solomon* liberty, as to the *Manner* of *building* of the *Temple*, as of the *building* (the figure of *this* Other, not made with *hands*, in which the *Sacrifice* is to be offered, *Christ Jesus*, who is come: but *it* was built, for *manner*, as well as *matter*, according to the *Pattern*, which *David* received from the *Spirit* of the *Lord*, and which the *Lord* made *David* to understand in writing by his hand upon *him*, even *all* the *work* of that Pattern, 1 *Chron.* 28. 12, 19, and which *David* gave to *Solomon*, *vers.* 11. &c. And *Ezekiel* had the *Pattern* of the *second* Temple from the *Spirit* of the *Lord*. And the *Apostles* were led into [*all*] Truth, (*all*, *matter* and *manner*) by the *Spirit*. *Howbeit* (saith Christ), *when he*, *the Spirit of Truth is come*, *he will guide you into* [*all*] *Truth*; *for he shall not speak of himself*, *but whatsoever he shall hear*, *that shall he speak*; *and he will shew you things to come*. *He shall glorifie me*, *for he shall receive of mine*, *and shew it unto you*, John 16. 12, 13. And *John* speaking of the times *after* the *Apostacy*, which was to follow, yea, it entred before the *decease* of the Apostles, as he testifies: *Little children* (saith he) *it is the* [*last*] *time*; *and*, *as ye have heard that Antichrist shall come*, *even now there are many Antichrists*, *whereby we* [*know*] *that it is the* [*last*] *time*, 1 Joh. 2. 18. And saith *Paul*, *Now we beseech you brethren*, *by the coming of our Lord Jesus Christ*, *and by our gathering together unto him*, *that ye be not soon shaken in mind*, *or be troubled neither by spirit*, *nor by word*, *nor by letter as from us*, *as that the day of Christ is at hand*; *Let no man deceive you by any means*, *for that day shall not come*, *except there come a* [*falling*] *away* [*first*] 2 Thes. 2. 1, 2, 3. And —*I know this*, *that* [*after*] *my departure*, *shall grievous Wolves enter in among you*, *not sparing the flock*. *Also of your own selves shall men arise*, *speaking perverse things*, *to draw away disciples after them*. *Therefore watch*, *and remember*, *that by the space of three years*, *I ceased not to warn every one*, *night and day with tears*, Act. 20. 29, 30, 31. And *Jude* saith, *But beloved*, *remember ye the words which were spoken* [*before*] *of the Apostles of our Lord Jesus Christ*; *how that they told you there should be mockers in the* [*last*] *time*, *who should walk after their own ungodly lusts*; [*these*] *be* [*they*] &c.

Jude

Jude Epist. ver. 17, 18, 19.) I say, *John* speaking of the *times* which should be after the *Apostacy*, which was *then* entring, saith, *And I saw no* [*Temple*] *therein* (that is, in the *Holy* City which had been *long* trod under foot by the *Gentiles*, of which he speaks, he saw *no* Temple therein, *Nothing* made with *hands*, *No* Institutions, *No* Ordinations, *No* Appointments of *Men*; Nothing that is made with *Men's* hands, or ordered by *Men*) *for the* [*Lord God Almighty*] (saith he) *and the* [*Lamb*] *are the* [*Temple*] *of it*, (which the *outward* Temple signified as aforesaid) *and the City had no need of the Sun* (saith he) *neither of the Moon* (nothing that is made) *to shine in it; for the* [*Glory*] *of* [*God*] (saith he) *did* [*lighten*] *it, and the* [*Lamb*] *is the* [*light*] *thereof.* (Read this in the *Light within*, that which *reproves*, that which makes *manifest*, and there see the *Mystery.*) *And the Nations* (saith he) *of them that are saved, shall walk in the* [*Light*] *of it. And the Kings of the Earth do bring their Glory and Honour unto it*, Rev. 21. 22, 23, 24.

And this *he* spake of the *New* Jerusalem, the *Holy* City (as aforesaid) which *he* saith *he* saw coming down from *God* out of *Heaven*, prepared as a *Bride* adorned for *her* Husband. *And I saw* (saith he) *a New Heaven, and a New Earth; for the first Heaven, and the first Earth were passed away, and there was no more Sea. And I heard a great Voice out of Heaven saying, The Tabernacle of God is with Men, and he will dwell with them, and they shall be his People, and God himself will be with them, and be their God. And God shall wipe away all tears from their eyes, and there shall be no more Death, neither Sorrow, nor Crying, neither shall there be any more Pain; for the former things are passed away. And he that sate upon the Throne, said, Behold I make all things new.* Then (saith he) *he said unto me, Write; for these things are true, and faithfull.*

Then *he* describes the *City*, and the *Gates*, and the *Wall*, and the *Foundation*, and the *Light* thereof (the *Glory* of *God* like unto a *stone* most *precious*) and *its* form, and *breadth*, and *height*, and *building*, and the *stones* thereof; and who *should*, and who *should not* enter *therein*; and *what* was in it, as the *Angel* which carried him away in the *Spirit* to a *great* and *high* Mountain, shewed to *him*.

And this (as I said) was what should be after the *Apostacy*, and

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the *Overthrow* of *Babylon*; and the *Casting* of *Satan*, the *old* Deceiver, into the *Pit*, and *Death*, and *Hell*, into the *Lake*; and the *Destruction* of *Gog* and *Magog*; and the *taking* of the *Beast*, and of the *false* Prophet *alive*, and the *casting them alive* into the *Lake* of *fire* burning with *brimstone*, which had *brought in* and *ruled* the *Apostacy*, and the *Great* Supper of the *Lord God Almighty*, wherein was eaten the *flesh* of *Kings*, and of *Captains*, and of *Mighty Men*, and of *Horses*, and of *them* that sate on them; and the *flesh* of *all* men, both *free* and *bond*, both *small* and *great*. And when the *time* of the *Lamb's* Marriage was *come*, and his *Wife* had made *her* self ready, *Rev.* 18, 19, 20, 21 chapters.

Then he saith, chap. 22. —*He said unto me, These Sayings are faithful and true, and the Lord God of the Holy Prophets sent his Angel to shew unto his Servant the things which must shortly be done. Behold, I come quickly. Blessed is he that keepeth the Sayings of the Prophecy of this Book.* And (he saith) *he saith unto me, Seal not the Sayings of the Prophecy of this Book, for the time is at hand. He that is Unjust, let him be Unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still, and he that is holy, let him be holy still. And behold I come quickly, and my Reward is with me, to give every man according as his work shall be.*

And *he* closeth up *all* and saith, —*I Jesus have sent mine Angel to testifie to you these things in the Churches. I am the Root, and Off-spring of* David, *and the bright and Morning-Star. And the Spirit and the Bride say, Come; and let him that heareth say, Come; and whosoever will, let him take the Water of Life freely. For I testifie unto every one that heareth the words of the Prophecy of this Book; If any man shall add unto these things, God shall add unto him the Plagues that are written in this Book. And if any man shall take away from the words of the Book of this Prophecy, God shall take away his Part out of the Book of Life, and out of the Holy City, and from the things that are written in this Book. He that testifies these things saith, Surely I come quickly. Amen. Even so, come Lord Jesus.* Chap. 22. 6. to the end.

Lastly, As to the *things* circumstant thereabouts, *They* must stand in the *same* that the *Worship* it self, and the *manner* of it doth. For it is [wholly] *his* own that the *Lord* accepts. For he is a *Spirit*, and

and he that worships *him*, must worship *him* in *Spirit* and *Truth* throughout, and *such* Worshippers the *Father seeketh*. *And he that cometh to God, must believe that he is; and that he is a Rewarder of them that diligently seek him.* And *Faith is the gift of God*, and is *the evidence of things not seen* (which cannot be said of *any* outward thing, for *that* can be seen) *the substance of things hoped for*. And, *whatsoever is not of Faith, is sin*: for it stands not in the *Root* which is *holy*, Nor proceeds from it; in *which* stands *Faith*. And, therefore *the Word preached did not profit* (the *Word nigh in the mouth, and in the heart; which witnesseth to God, Christ Jesus.*) *Say not in thine heart, who shall ascend into Heaven?* (that is, to bring *Christ* down from above) *Or, who shall descend into the Deep?* (that is, to bring up *Christ* again from the Dead) but what saith it? *The Word is nigh thee, in thy mouth, and in thy heart; that is the Word of Faith* (which we preach, said the *Apostle*, Rom. x. 6, 7, 8. *And the Righteousness which is of Faith*, saith he, speaketh on *this* wise, &c. as aforesaid.) I say, the *Word* (this Word) *preached did not profit them, not being mixed with Faith in them that heard it*. And, *without Faith it is impossible to please God. This is my well-beloved Son, in whom I am well pleased, hear him*, saith the Lord of his Son, in whom he is well-pleased, in the measure of him, and no other. And therefore hath *he* given a *measure* of *him*, a *measure* of the *Spirit* of *him* to *every one to profit withal*; that *every* one in it might know how to do *his* Will, so that he need not ask, *Who shall ascend into the Heaven?* &c. *Or, who shall descend into the Deep?* to bring *Christ* down, or *up* again, as a thing without *them*. Nor depend upon *another* to know the *Will* of *God*; but as *every* man must be *saved* for *himself*, or *damned*; and as the *Lord* will require an *Account* of *every* man; and as *every* man must give an Account to the *Lord* for *himself*, not for *another*, nor *another* for *him*, as to the *deeds* done in the *body*, whether *they be* good, or *whether* they be evil. So hath *he* put a *measure* of *himself* into *every* man, that every man might have in *him something* of the Lord to Direct *him*, and Guide *him*, and lead *him* into that which *he* should do; by which *he* might know what *he* is to do, and how to *worship* God, so as it may be *acceptable* in *his sight*. For that which pleaseth *God* stands not in the *will* of *man* (though it is fit there should be in

the *Creature* a *ready* mind (*If there be first a willing mind, it is accepted according to that a man hath, and not according to that a man hath not*, 2 Cor. 8. 11. *And thy People shall be willing in the day of thy Power, in the beauties of Holiness, from the Womb of the Morning thou hast the dew of thy Youth*, Psal. 110. 3. *My heart is fixed, O God, my heart is fixed, I will sing and give praise*, Psal. 57. 7.) because of *its* Relation unto *God*, and *its* Dependency on *him*, to be ready when *he* moves, whose *Spirit* is as the *Wind*, *which bloweth where it listeth, and thou hearest the sound thereof, but knowest not from whence it comes, nor whither it goes. So is every one* (saith the *Son* of *God*) *that is born of the Spirit*, Joh. 3. 8. I say, that which pleaseth *God*, in which *he* will be worshipped, standeth not in the *Will* of *man* (though it's fit the *Creature* should be *willing* and *ready* when the *Lord* moves; and in the *Day* of *his* Power it will be *so* as aforesaid, as that which answers to *God* is *hearkened* to and *obeyed*, by which *his* Power comes to be made known, which makes *his* People willing) but in the *measure* of *him* in *every* one, which (as I have said) *he* hath placed in *every* one; that *every* one may know *how*, and in *what* to worship *him*; which *every* one is to *know*, and in *which every* one is to *believe*, and to wait to *know* what is the *Will* and *Counsel* of *God*, and *how* and *when*, and after *what* manner, and in *what* he will be *worshipped*, that so it may be acceptable in *his* sight. *Let the Words of my mouth, and the Meditation of my heart be acceptable in thy sight, O Lord, my strength, and my Redeemer*, (Psal. 19. 14.) prayed the *holy* man of God.

For *all other* Services, or *things* done from *this* measure of *him*, in the *will* of *man*; Or, of the *spirit* that is in *him* that *lusteth unto Envy*, and knows not *God*, is as *Swines flesh* — *He that killeth an Ox*, (saith the *Lord* by the *Prophet*) *is as if he slew a Man; He that sacrificeth a Lamb, as if he cut off a Dogs neck; He that offereth an Oblation, as if he offered Swines blood; He that burneth Incense, as if he blessed an Idol*; Isa. 66. 3. and such must come to an account for their *Services* and *Worships*, as for their *Transgressions* and *Sins*; and *this* will be hard when in *that* Day a man shall find that *that* which *he* thought pleased God; and *he* therefore did *it*, as thinking *it* might please *God* (being deceived by the *Enemy* to offer *that*, and from *that* which is not *God's*, from

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the *measure* of *him* which he requires, and *only* accepts) is Iniquity. For, *then*, what is left a man in which he can hope? If *his* Righteousness; if *his* Worships; if *his* Services (as he thinks) to *God*, be as *menstrous rags*, be *iniquity*, and the *Lord* is *weary* to *bear them* (as hath been said) and it is a *trouble* to *him*, and his *Soul abhors them*; *and he cannot away with it*; *and it is an Abomination in his sight*; What *then* is left a *Man* wherein to hope? Or, *wherein* is it that *he* can say *I* am accepted of *God*? seeing that in *him alone*, in the *measure* of *him*, that which comes from the *measure* of him, *Christ Jesus*, it is that the *Lord* is *well-pleased*; and that which is done out of *him*, out of the *measure* of *him*, can have *no* hope in Christ, (*Nothing* that is *truly* so, but all such hope will fail a *man*;) and that which is done out of the *measure* of *him*, is not in *him*; and that which is in *him*, is as *he* is: for, *as he is, so are we in this world*, 1 Joh. 4. 17. and, *he that doth righteousness is righteous, as he is righteous*, 1 Joh. 3. 7. And, *if any man be in Christ Jesus, he is a New-creature. Old things are passed away, behold all things are become new*, 2 Cor. 5. 17. And this will be found *so* in the *Day* wherein the *Lord* will judge the Secrets of *all* men by the Man *Christ Jesus*.

Therefore it concerneth *every* one to come to, and to heed, and to know the *measure* of *God* in *him*, whereby to know in *what*, and *when*, and *how* to worship *him*, and to do that which is *acceptable* in his sight. For, *God is a Spirit* (as I have said) *and they that worship him, must worship him in Spirit and in Truth*; and that which is *Letter*, is not *Spirit*; and therefore the *manifestation* of the *Spirit* which is given to *every* man to profit *withal*, (which is that *which reproves, that which makes manifest*) must of necessity be *come* unto, *heeded* and *believed* in, ere there can be a *worshipping* in *spirit*; or, that the *Worship* which is in *spirit* (which the *Father seeketh such to worship him*; who will be worshipped in spirit and in truth) can be *known*: For *nothing* is known out of *its* Principle; and the Measure of *God* is the *Principle* of the *things* of *God*, in which *only God* is known, and the *things* that are of *him*; which *Principle* is as aforesaid; which must be *come* unto, *believed* in and *obeyed*, (*viz.* that *which reproves*, that *which makes manifest*) ere that the *Worship* of *God* (that which is *truly* so) can be *known*: or the way *how* to worship *him*, who will be worshipped in *spirit* and in *truth*.

So

So hither *all* must come, to *this* Principle, to *that* which is of God in them, and from hence *they* must offer, who offer unto *God*, and are accepted in *his* sight. *Something* that is *his own*, from *his own*, of *his own*, the *measure* of *him*; which is not *born* of *blood*, nor of the *will* of the *flesh*, nor of the *will* of *man*, but of *God*; As *David* did in the *figure*, when *he* and *his* Princes offered unto the *Temple* (the *figure* of *him* who was to *come*, *Christ Jesus*, by whom *all* our Sacrifices are to be offered, who is *come the second time without sin unto salvation*) *of thine own* (saith *he*) *have we given thee. For we are strangers before thee, and sojourners as were all our Fathers*; (see how *low he was* when *he* came to offer to the *Figure*, to *that* which *perished*, the *Temple* and the *things thereof*, against the time it should be builded, which was to be *after his* dayes. For he was not to build it, though it was in *his* heart; because he had made great *wars*, and had shed *much blood*; but *Solomon* was to build *it*; for in his dayes *peace* and *quietness*, the Lord said he would give *Israel*, and that *he* should be a *man* of *Rest*, and that he would *give* him *rest* from *all his* enemies round about. *He shall build an house for mine Name, and he shall be my Son, and I will be his Father, and I will establish the throne of his kingdom over Israel, for ever*, said the *Lord*, 1 Chron. 22. 7, 8, 9, 10. See the difference between the *man* of *Blood* and the *man* of *Peace*, and the *offering* that comes from *each*, and what it signifies, and who it is that is to build the *Temple* of the *Lord*, and which the *Lord* accepts, and in whom *he* is well pleased; it is *Solomon*, the *man* of *rest*.) *Our dayes on the earth are as a shadow, and there is none abiding. O Lord our God, all this store that we have prepared to build thee an house for thine holy Name, cometh of thine hand, and it is* [all] *thine own*, 1 Chron. 29. 14, 15, 16. and this the Lord accepted. And it must be of *his* own, that now must be given *him*; else he accepts it not; and his own is that which is of *him*, of the *measure* of *him* as aforesaid. And therefore a necessity there is for *all* men *hither* to *come*, ere that *they* can come to *serve* or *worship him acceptably with reverence and godly fear*, who is *a consuming fire, and will be had in reverence by all that are about him*, Heb. 12. 29. *Psal.* 89. 7. Or, that *he* will be worshipped of *them*.

Therefore hath he moved *me*, (and it hath lain upon me from the *Lord*) to write *these* things unto *you*, that *you* may not

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be mistaken, as to your Worships; or think ye be doing that which is *well-pleasing* to *him* when *he* accepts it not. For, *he is a God of purer eyes than to behold evil; and no iniquity can come near his dwelling, nor can he look on iniquity; and he beholdeth the proud afar off; and he scattereth the proud in the imaginations of their hearts; how then can they come near him?* For nothing can come near *him*, but what is like *him*, and as he is, as aforesaid. *This is my well-beloved Son, in whom I am well-pleased, hear him*, saith the *Lord*.

So to the *Son* every one must come, to the *measure* of *him* in *every* one (that *which reproves*, that *which makes manifest*) that *they* may know the *Lord*, and his *Power*, and *his* Arm, and *his* working, the *mighty* power of *his* working; who is *able* to *subdue all* things unto *himself*; and to bring down the *mighty* from *their* seats, and to exalt the *humble* and *meek*. For, *Thus saith the high and lofty one, that inhabiteth eternity, whose Name is Holy; I dwell in the high, and holy place; with him also that is of an humble and contrite spirit; to revive the spirit of the humble; and to revive the heart of the contrite ones*, Isa. 57. 15. *For, all these things have mine hand made, (Heaven is my Throne, and the Earth is my footstool) where is the House that ye build unto me? and where is the place of my Rest?) and all these things have been, saith the Lord: But to this man will I look, even to him that is poor, and of a contrite spirit, and that trembleth at my word*, Isa. 66. 2.

And thus it concerns *every* man to mind, for as much as he stands in a state of *dependance* upon *God*, and hath need of *him* and *his* Mercy, to *save*, and *preserve him* to *all* Eternity; for as much as there is *something* in him, which is *eternal*, that can never be *destroyed*; with which if *it* should be *ill* with, for ever it will be sad; and this the *Lord* knowes; and in what state man is, and what need he hath of him; and therefore hath he placed *something* of himself in *man* to shew him how it is with him, and his state; and the *way* to *God* who is *lost* in the *fall*, and how he may please him, and do that which is *acceptable* in his sight; that so it may be well with him for *ever*. For otherwise, *what is a man profited*, (saith Christ) *if he shall gain the whole world, and lose his own soul? or, what shall a man give* (see how high it goes) *in exchange for his soul?* Mat. 16. 26. And now is the *time* of your visita-

visitation whilst ye are *here*; and whilst the *Lord* strives with you; the *measure* of him in *every* one of *you* which calls upon *you* to heed *this*, and tells *you* this is *so*, and ye believe *this* is *Truth*, but yet are not guided by that which tells *you* it is *so*, and which *ye* believe, though ye believe *it*, and know *it* is *so*, and that it is *good* for you to heed *it*, thereby to be led out of the *evil*, and to be delivered from *all* evil, and so redeemed unto *God*; for the *Redemption* is from *evil*, and the *deliverance*, which holds the *mind* in captivity, and estrangeth *it* from *God*; so that it knows *him* not who gives *it life*, and *breath*, and *moving*; and the *displeasure* of *God* is against the *Creature*, because *his* mind is *alienated* from *God* by *wicked* works. And therefore that *his* creature may be saved, and delivered from the *wrath to come*, from that on which his wrath is revealed, and will be *revealed*, (the *Lord Jesus* will) *in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction, from the presence of the Lord, and the glory of his power; when he shall come to be glorified in his Saints, and to be admired in them that believe*, 2 Thes. 1. 7, 8, 9, 10. I say, that *his* creature may be *saved*, and *delivered* from the *wrath to come*, hath he put *something* of *himself* in *him* that he may know whither to go to be delivered.

And because *no* man may say in *his* heart, *who shall ascend for me into Heaven*, (that is, *to bring Christ* down from *above*) or, who shall *descend* for me into the *deep*? (that is, *to bring up* Christ again from the *dead*) (as *I* have said) *he* hath placed a *measure* of *himself* in every man, that no man may be at a *loss* in *this* particular, or, at a *stand* how to know *him*, or come at *him*, in the *knowledge* of *whom* is eternal life. For, *he* is *in* man, and *that* of *him* in *every* man, that shews man iniquity and sin; the *compass* and the end of his actings, the thoughts and the intents of *his* heart, and that searcheth the *heart*, and trieth the *reins*, and judgeth *them*, leads unto him.

So *all* men are, and will be left *without excuse* in the *day* wherein *he* shall judge the *Secrets* of *all* men, by the *Man Christ Jesus*; whom he hath ordained, and appointed *thereunto*, and a *day* wherein *he* will do it, because *he* hath put a *measure* of *himself* in every one, whereby they may know *him* who is *true*;

and

and be in *him* who is *true*, even in *his Son Jesus Christ*; *this is true God, and eternal life.*

And if it were not so, indeed it would be *hard*; and how *indeed* then could man be left *without excuse*, if *he* had not *something* in *him* of *God* and knew not that it was in *him*, to lead *him* unto *God*, and out of *all* evil; and to give *him* Dominion over *sin* and *evil*, and to redeem him unto *God*, from *whom* he is fallen; which is not of *him*, though in *him*; nor in the will of *him*, nor of the *flesh*, though in the *flesh*, but of *God*? For *all* men know *somet hing* in them, that shews them *evil*, and that *they* should not do *evil*, and judges them for it, and makes them confess, that the *Judgement is just*; but *all* men do not *obey it*, *all* men do not *heed it*; therefore *all* men are not *redeemed by it*, *all* men are not delivered: For, *He became the Author of eternal Salvation, unto all them that obey him*, Heb. 5. 9. And, *he came to his own, and his own received him not; but as many as received him, to them gave he power to become the sons of God; even to them that believe in his Name*, Joh. 1. 11, 12. And, *This is the condemnation, that Light is come into the World, and men loved darkness rather than light, because their deeds were evil. For every one that doth evil, hateth the light, neither cometh to the light, lest his deeds should be reproved; but he that doth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God*, Joh. 3. 19, 20, 21. And, *If ye were blind, ye should have no sin; but now ye say, we see; therefore your sin remaineth*, Joh. 9. 41.

So *Friends all*, this is the *thing* that *ye* are to *mind*, and the *thing* that *ye* are to *heed*, (*viz.*) *That which witnesseth to God in you; and against every evil thing; and for every thing that is good*; that *ye* may come to know the *Lord*, and his Power, and his Arm which delivers, and be purged from *all* your uncleannesses, and so *ye* may offer unto *him* an *Offering* in *righteousness*, in which he will be well-pleased, being sprinkled from an *evil* conscience by the *blood* of *Jesus*; that which takes away *sin*, which shews it, which delivers from *it*; and so ye will have *Peace* with *God*, and no otherwise; and know the *Offering* that *he* accepts, his well-beloved *Son*, in whom he is well-pleased, and in *that* which comes from *him*, and is in *him*, and offered by *him*; who

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suffered without the *Gate*; *Wherefore Jesus, that he might sanctify the People with his own blood, suffered without the gate. Let us go forth therefore unto him, without the Camp, bearing his reproach. For here we have no continuing City, but we look for one to come. By him therefore let us offer the sacrifice of God continually, that is, the fruit of our lips, giving thanks to his Name*, Heb. 13. 12, 13, 15. (as hath been instanced) And so here *all* Indifferency hath an *end*. For, *Man* hath *nothing* to do in things of *this* nature to make *this* or *that Indifferent*, or *not*, out of the *Will* of *God*, in or as, to *his* Worship, but *Man* must wait upon *God* in *that* he *himself* in *man* to shew *him*, *how*, and *when*, and *after what* manner *he* will be *Worshipped*; As to all which, the *Choice* is in *God* not in *man*, and the *Indifferency* is as the *Lord* shall require, and in *his* Prerogative, not as *man* shall make *this* and *that*, as the *requirings of the Lord*; and require the *Lord*, (the *measure* of *him* in *man*) for where *man* shall so require, *he* requires the *Lord*; for that of the *Lord* in *every* man, is to lead *every* man and to shew him *how* to worship him; and *he* that requires *man* to Worship *God*, requires the *measure* of *him* in *man*, by which *man* is to Worship *him*. For, *Do I now perswade men, or God*, said the Apostle, *Gal.* 1. 10. And these things are not *only* a *requiring* of *men*, but of *God*; because that of *God* in *man*, is that by which *man is to* worship *God*; and *he* that requires the *leading* of a *man*, requires *that* which was *before* to lead *him*; and this is manifest. And what an *intrenchment* this is on the *Soveraignty* of *God*; and an *usurpation* on *him*, that lives for *ever*; let that of *God* judge in *every* man's conscience? and whether the *Lord* will hold *such* guiltless, who *intrench* upon *his* Power, and *encroach* upon *his* Dominion, who *lives* for *ever*? Who will *dash* them to pieces, and *rule* in the *midst* of *his* enemies; *Whose* Kingdom is an *everlasting* Kingdom, and *his* Dominion that which shall *never* have end. To *him* be *glory*, and *praise*, and *dominion* everlasting; *Who* cometh in *Clouds*, and *every* eye shall see *him*, those also who *have* pierced *him*; and *all* Nations shall *wail* because of *him*; *Amen*. *I am Alpha, and Omega, the Beginning* and the *Ending*, saith the *Lord*; which *is*, and which *was*, and which *is to come*; the *Almighty*.

And

And so *here's no* room for any thing of *this* nature, but *every* one must wait on the *Lord* for his pleasure, to *know* what *he* is to *do*, and to follow that, not to *require* others to follow *that* in the *Worship* of *God* which he pleaseth; for he that doth *so*, sets *himself* up *above* that which *man* is to follow, as to the *Worship of God*, (*viz.*) the *measure* of *God* in *him*; Or that of *God* in *man*, which *witnesses* for *God*, as aforesaid. For, *he* that *requires* over a *People*, where *another* hath the *Proper* Jurisdiction, requires *Over him* who hath the *Proper* Jurisdiction of *that* People; he gives *Law* to *him* who gives *Law* to *them*; and he that makes things *so* and *so*, as to the *Worship* of *God*, and commands *it*, where the *Lord* doth not, makes things *so* and *so* as to *God*, and commands *him*; that is to say, the *measure* of *him* in *every* man, which every man is to follow, as to the *Worship* of *God*, *over* whom, as to *Worship* it hath, and no other, the *sole* Jurisdiction.

So *men* must *here* take heed what *they do*: It's a *tender* Case; It's the *Jurisdiction* of the *Lord*; It's *his* Soveraignty; *his* Dominion, which is an *Everlasting* Dominion; and *his* Kingdom which shall *never* have end; lest *he* Dash *them* to Pieces: For, the *Day* will come, wherein the *King* will say, *As for all those mine Enemies which would not have me to reign Over them, bring them hither, and slay them before me*: which I would not have to be the Case of *any* of *you*; for then I know it will be *very* hard, For, *whosoever falleth on this Stone, shall be broken*; *but on whomsoever it shall fall, it will grinde him to Powder*, said *Christ* to the *Pharisees* of the *Stone which the Builders refused*, which *he* told them was *made head of the Corner*: Yea, saith he, *—The Kingdom of God shall be taken from you, and given to a Nation bringing forth the fruits thereof*, Matth. 21, 41, 42, 43. And therefore have *I* written; for *I* desire *your* Salvation and that of *God*; and that none of *ye* may perish, but that *all* of *ye* may have *Everlasting* Life. For *your* dayes are short, and but as a *span*; and *they* pass away as a *tale* that is told; and *you* will come to be *Cut down*, and to *Return* unto *your* Dust; and *Eternity* attends it; and then *Blessed is the man whose God is the*

Lord; *whom he hath choſen for his own Inheritance*. For, *if the Tree fall toward the South, or toward the North, in the place where the Tree falleth, there it ſhall be*, ſaith the *Preacher*, who had Experimented *Vanity* to the *height*, Eccleſ. 11. 3. And the *Dayes* of *Vanity* will have an *End*; that is, the *Dayes* of vain man will be *cut* off; and then *he* muſt account for the *Deeds* done in the *body*, whether they be *good*, or whether they be *evil*; and to *Judgment* muſt *he* come; and under *it* he muſt paſs, and *it* he muſt abide for *ever* and *ever*, Whether as to *Eternal* Wo, or *Life* Everlaſting; and in the *Grave there is no Repentance*. Therefore it concerns *ye* all to mind whilſt it is *your Day*, to Day, whilſt it is ſaid, *To Day if ye will hear his Voice, harden not your hearts*, ſaid the *Apoſtle*, Heb. 3. 15. *To Day, leſt any of you be hardened through the Deceitfulneſs of Sin*, ver. 13. For what Good will *all your* Pleaſure, and *your* Greatneſs, and *your* Pomp, and *your* Power do *you*, when *ye* ſhall come to be *cut* down, and *his* Wrath ſhall ſeize on *you*, (ſhould it ſo be, which (as I have ſaid) *I* deſire not, but the *contrary*; and therefore have *I* written) and *you* bear the burden of *his* Diſpleaſure for *ever* and *ever*; which, who is able to bear? *Who knows the Power of thine Anger? Even according to thy Fear, ſo is thy Wrath*, ſaid *Moſes* the Man of God, *Pſal.* 90. 11. So to the *meaſure* of *him* in *them*, *every* One muſt come to know *that*, and to do *it*, which is *acceptable* in *his* ſight.

And *here* is the *true* Ballance, and the *Right* Meaſure in things of this nature; Not what *Man* wills, but the *Lord*. Becauſe *Every* Man muſt be *accountable* to the *Lord*; and be judged by the *Lord* in, and for *his* own Particular; and therefore is he *bound* to follow that of the *Lord* in *him*, and to be guided by *that*, as to, and unto which *he* is to give an *account*; and the Judgement of this cannot be avoided; and from *this* none can eſcape; *Every* Man that is *born* of a *Woman* comes under this *ſtate*, not *One* is priviledged; from the *King* that *ſitteth* on the *Throne*, to the *Beggar* on the *Dunghil*; *Every One* that hath *ſomething* that is *Eternal* in *him* (and *ſomething* that is *Eternal* in *him* hath *every* man) muſt heed *that* which is of *him*

him in *Him* that is *Eternal* to guide and lead *him*; not that *he* must be a Guide to *him* who is *Eternal*, or, to that of *him* in *Man*, or think that *he* may so be. *For, who hath directed the Spirit of the Lord; or, being his Counsellor, hath taught him? With whom took he Counsel? Or, who instructed him in the way of Judgment, and taught him Knowledge, and shewed to him the way of Understanding?* Isa. 40. 13, 14.

So *Every* Man must come to *his* Proper state, and know how 'tis with *him*; because *Every* Man must *account* to *God*; and before *his* Judgment all must stand. *We shall all stand before the Judgment-Seat of Christ: For it is written, As I live saith the Lord, Every Knee shall bow to me, and Every Tongue* shall *confess to God.* So then *every One of Us shall give an Account of himself to God.* Let us not therefore judge *one another* any more; but judge *this* rather, *That no Man put a stumbling-block*, or *an occasion to fall in his Brothers way.* And (so) *why dost thou judge thy Brother?* and, *why dost thou set at nought thy Brother*, saith *Paul*, Rom. 14. 10, 11, 12, 13.

And this is needful for *Every* Man to do; because (as I have said) *he* must be *accountable* to *God* after *all* his Work in the *World*, and *his* doing whatsoever *he* pleaseth therein; he must come before *his Judge*, that cannot be avoided. *Rejoyce O Young man in thy Youth, and let thy heart chear thee in the dayes of thy Youth, and walk in the wayes of thy heart, and in the sight of thine eyes; but know thou that for all these things God will bring thee into Judgment*, saith the *Preacher*; that *experimented* (as I have said) *all* kinds of *Vanity*, and *lavish'd himself* forth into the *extreams* of *Pleasures*, and had an *Understanding* to search it out, and *Opportunity*, and *Riches*, and *Power* to *his* Will; such as *No* Man had before *him*, nor shall have after *him*; the *Wise man*, King *Solomon*, in his *Repentance*, his *Ecclesiastes*, chap. 11. 9.

So to *Judgement* all must come, and *all* must receive according to what *they* have done in the *Body*, *whether it be good, or whether it be evil* (as hath been said:) And seeing *all* must come to *Judgement*, and receive *according* to what *they* have *done* in the *Body*, It concerns *all* to heed what *they* do

do in the *Body*; and how they Answer the *Will* of *Him* who hath put *them* in the *Body*, whilst *they* are in the *Body*, and ere it be too late, before *his* Spirit hath done *striving* with *them*, and the *hour* of *their* Visitation be *over*: For *Nothing* will *Priviledge* any Man *then*, from the *Judgement* of *Him*, whose *Judgement* is *Just*. And this unto *ye all* is the *Word* of the *LORD*. And so I have done.

GEORGE BISHOPE.

THE END.

XUM